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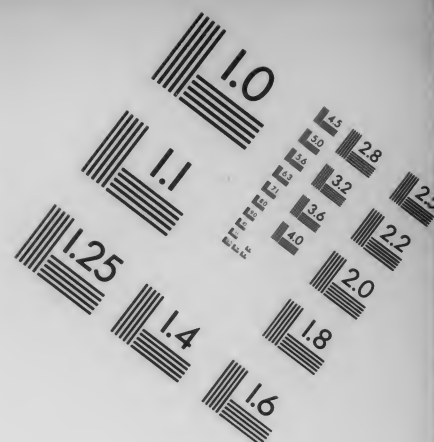
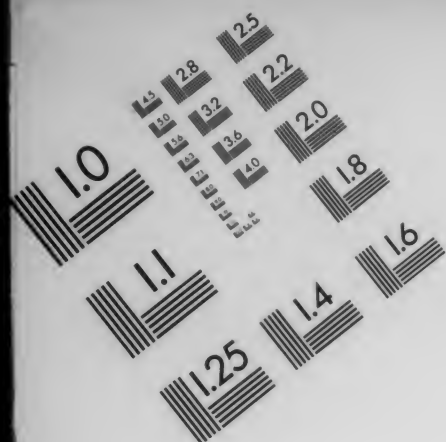
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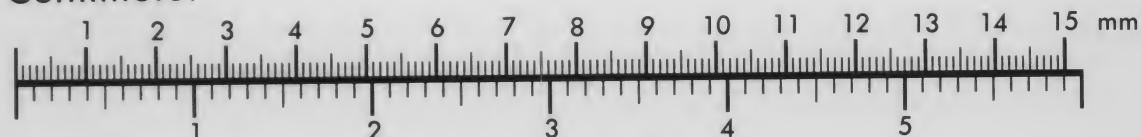
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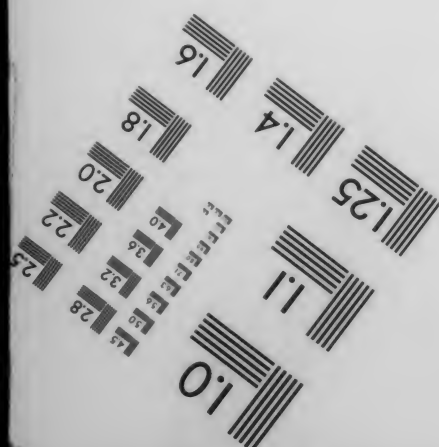
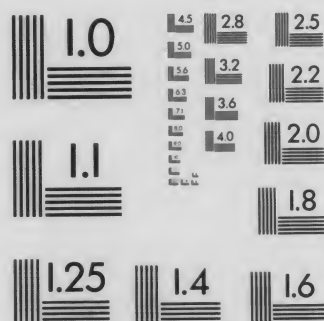
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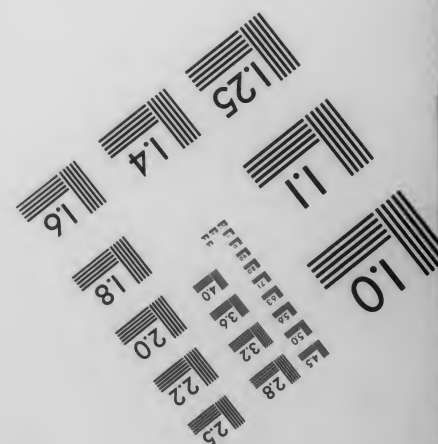
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AN EXPLANATION  
OF  
A MECHANICAL PHILOSOPHY

BY

✓ J. J. VAN NOSTRAND

CHICAGO, ILL.

1901.

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#### PREFATORY.

The office of A Mechanical Philosophy is the demonstration of the existence of a third most general order of phenomena in nature, co-equal with the first and second. Its timeliness is evident as it demonstrates, mathematically, the ground of necessity underlying the desperate resistance, by the Boers and the Phillipinos, to the loss of their independence.



## A MECHANICAL PHILOSOPHY.

Philosophy is ex-plan-ation, literally, out-spread-working.

The mechanical is the machine-like, and implies *something* doing work under *fixed* conditions. Hence *necessity* is the mark of the mechanical.

Exact *repetition* of the work done, notwithstanding great complexity in the *subdivision* of the working parts, certifies to the dominion of the *unit* in the construction of the machinery. The unit is "any standard quantity by the repetition and subdivision of which any other quantity of the same kind is measured." *Cent. Dict.*

"*Science* is the *whole body of truth*, considered as a *system* derived from some *initial*, or *central truth*, which thus gives *unity* to the whole."

"*A science* is a *partial body* of truth, similarly considered, and embracing some one conveniently limited department of the knowledge." *C. E. Warren, Descrip. Geom., p. 1.*

With the above definition of science taken as both problem and theorem, the formula here-

with proposes to solve and prove the truth of the declaration and thereby establish A Mechanical Philosophy.

## MIND IN NATURE.

No two men think and reason alike, nor does any independent man maintain the same mental attitude toward any problem for an appreciable length of time; therefore fixity is not predicable of mind in man.

The manifestation of definite proportion and symmetry throughout nature certifies to the existence of a mind to which choice is as strange as fixity is to mind in man.

Knowledge is by comparison, a kind of coupling. Hence to know the two forms of mind is to get their difference.

Mind in nature is,

diagrammatical (demonstrative),

mathematical (authoritative),

mechanical (norm-al),

and, therefore, impersonal (fixed).

Mind in man is, *u*

dialectical (a~~u~~gmentative),

aesthetical (speculative),

emotional (spiritual),

and, therefore, personal (variable).

By reduction it is evident that *necessity* dominates the one, and, therefore, *subjection* is proper to it, similarly, that *choice* rules the other, and, therefore, *independence* is proper to it.

The truth is changeless, an end; moreover, unlike absolute zero, it is a practical end, and owing to its fixity, an end at which mind in nature aims.

Mind in <sup>man</sup>~~nature~~ is evidently complimentary, but subsidiary. Spirituality is obviously the subsidy.

#### THE SEMATICAL.

The method of the formula is historical, but under mathematical authority.

It requires the postulation of a third most general order of phenomena in nature, the sematical (sign-like) or ratio-nal. The first and second, respectively, the physical (body-like) or material, and the psychical (life-like) or vital completing the whole.

No whole comprising three different parts can be explained, either distinctly or adequately, in terms of but two. Con-fusion is certain to follow the attempt.

The sematical unit is the simple geometrical co-ordinate:



Regressively this unit decomposes into a negative element (the polarized horizontal line), and a positive (the polarized vertical), corresponding to the physical an-ion and cat-ion, and the psychical spermule and ovule.

Furthermore, by abstraction the polarized point may be obtained. The point is defined as "that which has place, or position in space without occupying any part of it." Manifestly that which is everywhere and everywhen, cannot be divested of anything, even its polarity. Progressively this unit evolves a unity with the negative pole of the vertical line for its base, the three free poles furnish bases for the erection of three new units of exactly one-half the size of the initial unit. Then by two more similar steps a definitely proportioned symmetrical unity is given which is really an "organic totality," since it carries ideas gestant.

#### THE IDEATION OF THE UNIT.

Its ability to carry ideas in the form of a proposition is the peculiar property of the sematical unit.

"Truth, in the strict, logical sense, applies to propositions and to nothing else ; and consists in the conformity of the declaration made to the actual state of the case." *Fleming.*

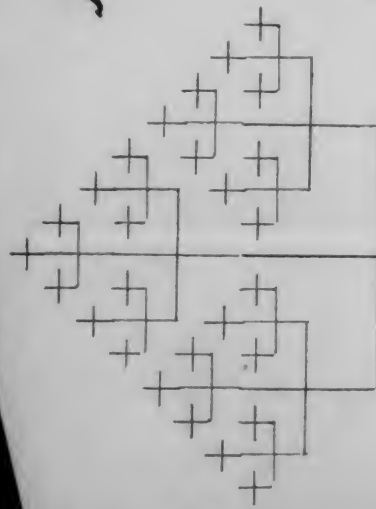
The ideation involves the name of the thing (the idea), the thing of the name (the reality), the antecedent of the thing (its static aspect), and the consequent of the thing (its dynamic aspect).

#### THE IDEATION OF THE UNITY.

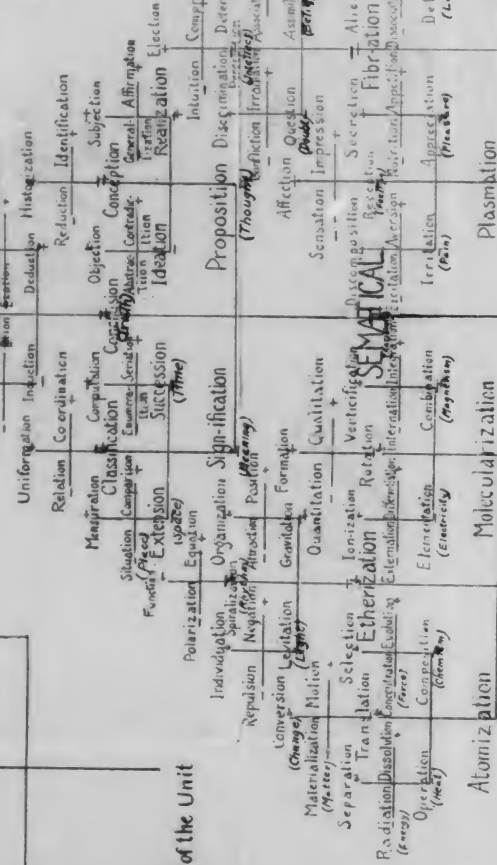
The ideation of the unity is that extension of the ideation of the unit which means philosophy considered as completely unified knowledge.

The ideas must conform to the synthetic properties of the unit in order that the unified thought-units may *be seen to grow* into an organic totality.

The terms required for the work are primary ideas, beginning with the most general and finishing with the ultimate. Generality = allness. Ultimateness = "a final or definitive condition."



## The Sematical Unit



PHYSICAL  
(Material)



## The Idealized Semantical Unit

## The Ideated Positive Element

## The Ideated Negative Element

(IN NATURE)

## The Ideated Sematical Unity

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# Technical Paper (Revised)

Discovered and Developed  
by J. J. Van Nostrand.

(1886-1900)  
5553 Drexel Ave., Chicago, Ill.

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In their generality the ideas are quantitative, as ultimate they are qualitative.

The ideation of the initial unit consists in the use of the terms *Mind* in nature and its three correlates, *Physical*, *Psychical*, and *Semactical*. Mind=the idea; Semactical or rational=the reality; Physical or material=the static aspect; Psychical or vital=the dynamic aspect. Mind thus quotients into its correlates. Ratio = quotient, ratio-nal = quotient-like, and ratio-cination=quotient-ing.

These ideas now progress in strict correspondence with that of the units in their formation of the unity; decreasing in generality and increasing in ultimateness (definitive power). Each step taken is the expression of totality, e. g. atom, molecule and ether form the *all* of physical, phenomena. Plasm, cell, and fibre form the *total* of psychical, and so do meaning, thought, and truth form the *all* of semactical. But it is not until the fourth step is reached that pure ultimateness is obtained.

#### HISTORIZATION.

The formula is now a complete history of mind in nature's operation in the establishment of norm-alization (science). The source

of its explanatory power, or systematization of primary ideas, is the essential property of (proper to) the geometrical co-ordinate.

The fact that primary ideas necessarily conform to these units gives a common geometrical progression to the whole.

The further fact that this progress of the primary ideas is from the most general to ultimates, in strict compliance with the law of continuity, certifies to the validity of the postulated, sign-like, third most general order of phenomena in nature, in a form so authoritative as to make human criticism inoperative.

The history is entirely that of Mind in nature operating toward an end aimed at. The terms of the physical are explanatory of the ratio-nalized motion, the geometrical structure. Those of the psychical are explanatory of the effect of Mind in nature's mathematical method upon its medium,—Mind in man. Those of the sematical explain explanation, i. e., they set forth the conditions of knowledge of knowledge *qua* knowledge. The principle of auto-geneity as the correlate of homo-geneity and hetero-geneity is hereby demonstrated.

History=Knowledge through having been

seen. The happenings in the organic structuralization of the truth are, for us, a continuous performance. An exercise in histology, forming the warp and the woof of a web-like process of marvelous beauty.

Note a few of the co-ordinations of this process of one-shape-working (uniformation):

The three kinds of motion, translation, rotation, and spiralization; all realized in the latter.

The same, coupled and divided into pushes and pulls.

Pushes—Heat	{	Electricity	}	Light
Pulls—Chemism	{	Magnetism	}	Gravitation

The so-called three laws of motion reduced to single terms, negation, position, and equation; suggesting —, +, and = as merely another step in reduction. The difference in utility between the ordinary definitions of these principles, and their reductions to the form of single characters, demonstrates the histo-ric power of the sematical thought-process in an unmistakable way.

A step forward in complexity is definition by the ultimates. The process now becomes more evidently mathematical.

The whole may be considered as the *domain*

of exact knowledge, composed of three *realms*, each realm comprised of three *provinces*, each province embracing three *fields*, and each field having three *places*.

The most general co-ordinations govern the more particular ; e. g., in the psychical realm there are three provinces, a plasmic, a cellular, and a fibrous ; each province groups three fields, a plasmic, a cellular, and a fibrous, their relative positions being correspondent with that of the plasm, the cell, and the fibre in their original triangulation. Then each field co-ordinates three places, a plasmic, a cellular, and a fibrous, under the conditions of the original correspondence. Thus we have the place of the final definitive ultimate in the field, the place of the field in the province, and the place of the province in the realm = the place, of the place, of the place. Following the suggestion thus set forth, viz: that each term has a certain spatial relation, and using the psychical realm we have the following definitions by the ultimates :

Election = the fibre, of the fibre, of the fibre.

Intuition = the plasm, of the fibre, of the fibre.

Affection = the fibre, of the fibre, of the plasm.

Comprehension = the cell, of the fibre, of the fibre.

Effection = the fibre, of the fibre, of the cell.

Sensation = the plasm, of the fibre, of the plasm.

Discrimination = the fibre, of the plasm, of the fibre.

Determination = the fibre, of the cell, of the fibre.

Expression = the cell, of the fibre, of the cell.

Confiction = the plasm, of the plasm, of the fibre.

Discomposition = the fibre, of the plasm, of the plasm.

Restriction = the cell, of the cell, of the fibre.

Inhibition = the fibre, of the cell, of the cell.

Secretion = the fibre, of the cell, of the plasm.

Association = the plasm, of the cell, of the fibre.

Irradiation = the cell, of the plasm, of the fibre.

Alienation = the fibre, of the plasm, of the cell.

Impression = the cell, of the fibre, of the plasm.

Localization = the plasm, of the fibre, of the cell.

Nutrition = the plasm, of the cell, of the plasm.

Dissipation = the cell, of the plasm, of the cell.

Appetition = the cell, of the cell, of the plasm.

Segmentation = the plasm, of the cell, of the cell.

Aversion = the cell, of the plasm, of the plasm.

Dissociation = the plasm, of the plasm, of the cell.

Excitation = the plasm, of the plasm, of the plasm.

Reproduction = the cell, of the cell, of the cell.

These meanings are comparatively complex reactions of the ultimates. Their verification belongs to histology.

The coupling and the rhythm incident thereto, probably belong to an advanced geometrical process. Perhaps the logarithmic spiral. See polarity (coupling), as an ultimate, within the province of spiralization (rhythm).

The same silent voicing of knowledge is proper to the other realms, by *repetitive substitution*; the mark of the unit.

The norm (the sematical unit) is common to each realm, province, and field of the domain of exact knowledge — rationalized knowledge of motion or physical phenomena, rationalized knowledge of knowledge of sematical phenomena, and ratio-nalized knowledge of the one, and only form of human necessity, that which renders it impossible for man to not know a fully comprehended mathematical determination. Mathematics is equality.

"Things which being applied to each other co-incide, are equal to one another."

"Things which are equal to the same thing are equal to one another."

Hence, norm-alization is the end and the aim of A Mechanical Philosophy.



